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QUESTIONS FOR THE ADVOCATES OF DEFENSIVE WAR.

We certainly have a right, before giving our assent to the lawfulness of war in any case, to have our difficulties fairly met; and the following questions, found at the close of a pamphlet on "The Obstacles and Objections to the Cause of Peace, by a Layman," well known among our readers, are commended to the special attention of believers in the consistency of war with the gospel.

"I call on all those Christians who advocate the consistency of war with Christianity, to answer the following objections to the war system, or to give up their sinful practices of fermenting the war spirit in the community. It is absurd in a professor of the Christian religion to continue in a course of conduct which he cannot defend; and it is as wicked as it is absurd.

1. The Old Testament plainly predicts that, by the influence of the religion of the promised Messiah, the time shall come when the nations shall learn war no more. How then can war be consistent with Christianity? We have no such direct promise of the cessation of slavery; yet all who believe that slavery will eventually cease, believe that such a reformation will be brought about by the general diffusion of Christianity. But how can the general diffusion of Christianity abolish slavery, if slavery be consistent with Christianity? Much more reason have we to ask, *how can the general prevalence of Christianity abolish the custom of war, if war be consistent with Christianity?*

2. The precepts of Christ and his apostles teach us to love our enemy, to feed him when hungry, and to give him drink when thirsty—to return good for evil, and to overcome evil with good; and the example of Christ teaches us to suffer death for our enemies, rather than make them suffer. I ask, how can war be carried on agreeably to these precepts and this example? If it be answered that these precepts are of 'private interpretation,' and do not apply to nations, I ask, *what authority is there for such an assertion?*

3. All Christians expect a millenium when wars and fightings will cease. I ask, are there any duties which will be incumbent on Christians in the millenium, that are not incumbent on them now? If any, what?

4. If the church, gives its sanction to any war, are we to expect the heathen to be converted to a higher standard of Christianity than that which is adopted by the church? If the church shall allow converts from heathenism to fight with each other, like Christian nations, will the millenium ever come until the church shall raise the standard of Christianity higher than it has ever yet been raised since the times of primitive Christianity?

5. If the practice of war be consistent with Christianity, why did not the apostles and primitive Christians resort to war to defend themselves, or at least recommend such a resort when they should become stronger? If they did so, let our opponents produce the evidence of it. If they did not, were they right or wrong? If right, why should we not follow their example?

6. Our Saviour said, 'Blessed are the peacemakers, for they shall be called the children of God.' I ask our opponents, do they expect ever to receive this blessing, and how are they to obtain it by their present conduct?

7. If it be unlawful for a Christian to go to war, is it not sinful in them to manufacture or sell arms, or learn the art of war?

8. Precepts may be found in the gospel suitable for every station and occupation in life, in which a Christian may be lawfully engaged. I challenge our opponents to produce a single command or precept given by our Saviour or any of his apostles, which is applicable to the occupation of a soldier, and evidently intended for his use. Now, if the profession of a soldier be consistent with Christianity, can our opponents tell us why a soldier was left without any precept or rule for his conduct but such as would disarm him?

9. If there be a single virtue commended in the gospel, which a soldier may not dispense with, and yet not lose his rank and standing as a soldier, I wish our opponents to name it. Or if there be a single vice forbidden in the gospel, which a soldier may not practise in perfect consistency with the principles of war, I wish the advocates of war to point it out."

MR. LADD'S ADDRESS AT THE ANNIVERSARY.

The President, being called upon for some statements in support of the resolve touching the progress and prospects of our cause, arose, and said:

I perceive the audience to be weary; nor do I suppose myself able to detain them long by any thing I can offer; but being ready both in the chair, and on the platform, in season and out of season, to plead for peace, I rise to make a few remarks.

Since last in this city, I have been to Washington. Not that I expected any decisive encouragement from that quarter before the people move; but I wished to reconnoitre the ground, and distribute among our own rulers, and the ambassadors from other governments, copies of our work on a Congress of Nations. We cannot expect much from politicians until we get the people. Secure their constituents; and they will come along fast enough. They fear the little bits of paper in the ballot-box far more than they do the thunders of argument.

Well, when I reached Washington, my friend, Mr. Woodbury, advised me to call on the President; and being introduced by the Secretary, I had a conversation of some length with Mr. Van Buren, the amount of which, in plain English, was, "get the people with you, and you may depend upon my following." Very true; but that I knew well enough without going all the way to Washington.

The men at Washington, however, are not the only weather-cocks that wait for the veerings of the popular wind. I came yesterday from Philadelphia, whither I had gone to meet the representatives of the churches assembled there. You know the Presbyterians are now split into two parties, Old School and New School; and, if any body needs peace, I am sure they do. Of the Old School I had